

Torah Reading Num. 8:1 to 12:16 - Be Ha'alothecha
 English version with tropes June 8, 2020
Indicating the two-part special "Journeys and Chiefs" melody (Num. 10:14-27)
dot-underline = 1st part of melody; dash-underline = 2nd part of melody

8:1 Then spoke YHWH to Moses, saying,
 2 Speak to Aaron, and say this to him:
 [When you set up] the lamps, then toward the face of the menorah (lampstand), [light must be cast] by the seven lamps.
 3 [And just that] was done by Aaron: [toward the front] of the face of the menorah, he arranged the lamps,
 [just as it was] commanded by YHWH to Moses.
 4 Now this is the fashioning of the menorah: [hammered work] of gold, [from its stem to its petals]—[hammered work] it was,
 [just like the design] that was shown by YHWH to Moses, thus did he make the menorah.
 5 Then spoke YHWH to Moses, saying,
 6 [You must take] the Levites from the midst of *B'nei Yisrael* and purify them.
 7 [Thus shall you do] [to them] [to purify them]: sprinkle on them, waters of expiation (*chattat*).
 [They shall pass] a razor [across their whole body], and wash their clothes, [and so will be purified].
 8 [They will take] a bull from the herd [and its grain offering] (*minchah*), [fine flour] mixed with oil,
 and a bull—a second one from the herd, you will take as a *chattat* (sin offering).
 9 [Then bring forward] the Levites [in the front of] the Tent of Meeting, [and gather the people]—[the whole assembly] *B'nei Yisrael*.
 10 Then bring forward the Levites before YHWH. [The people will lean]—[*B'nei Yisrael*]—laying their hands on the Levites.
 11 [And he will present them]: [Aaron will lift up] the Levites [as a wave offering] before YHWH on behalf of the children of Israel,
 [that they may be the ones] to perform the service of YHWH.
 12 Then the Levites will lay their hands on the head of the bulls,
 [thereby making of them]—of one, a *chattat*, [and of the other one], an *olah* (burnt offering) to YHWH [making atonement] for the Levites.
 13 [You will make to stand] the Levites before Aaron and before his sons, and you [will designate them] [as a wave offering] to YHWH.
 14 You will separate the Levites from the midst of the children of Israel. [end aliyah] Thus they will be Mine—the Levites.

8:15 After this may enter the Levites to the service in the Tent of Meeting,
[when you have] [cleansed them] and have offered them [as if they were a wave offering].

16 [For indeed] [given over]—[surely given]—they are to Me, from among the children of Israel,
[taking the place of] the breacher of every womb—the firstborn of all *B'nei Yisrael*. I have taken them for Myself

17 For Mine is the firstborn of the children of Israel, both of men and of beasts.
[On the day] [I struck down] every firstborn in the land of Egypt, [I consecrated them] to Me.

18 For I [take the Levites] in place of every firstborn of the children of Israel.

19 I have taken the Levites—[they are given over] to Aaron [and to his sons] [from among] the children of Israel,
[that they should serve] in the work of *B'nei Yisrael* in the tent of meeting, and to atone for the children of Israel
that there should not be amidst *B'nei Yisrael* a plague when they approach—*B'nei Yisrael*—[the things that are holy].

20 Thus did Moses [as well as Aaron], and the whole assembly, *B'nei Yisrael* for the Levites,
[according to all of the things] that were commanded by YHWH to Moses [regarding the Levites]. All this was done by the children of Israel.

21 [Then cleansed from sin] were the Levites: They scrubbed their garments.

Presented by Aaron, [they were made] [like a wave offering] before YHWH. [Making atonement] [over them], Aaron [thus purified them].

22 [After this] entered the Levites to work in the service of the Tent of Meeting, before Aaron and before his sons,
[just as it had been] commanded by YHWH to Moses [concerning the Levites]. [In this very manner], it was done to them.

23 Then spoke YHWH to Moses as follows:

24 [This is the rule] regarding the Levites: [From the age] of five and twenty years (25) and upwards
each must enter [the work force] [to do duty], performing service for the Tent of Meeting.

25 From the age of fifty years he will retire from the work force, and will not serve any longer.

26 He shall minister with his brothers in the Tent of Meeting to safeguard the charge, but the serving tasks they will not do.
[These are the things] [end aliyah] you shall do for the Levites, [concerning their duties].

9:1 Then spoke YHWH to Moses [in the wilderness of Sinai] in the year that was the second year of their *éxodus* [from the land]—[the land of Egypt]—in the first month, as follows:

2 [They must observe]—[*B'nei Yisrael*]—the Passover [at its proper time].

3 On the fourteenth [(the day numbered four and ten)] in this very month [at twilight time], [the time “between the two evenings”] you shall offer it at its time. With all its laws and its customs, you must do it.

4 [Then he spoke]: [Moses did speak] to the the children of Israel, that they should keep the Passover.

5 So they prepared [the Passover offering] [in that first month]:
the four and tenth day [of the month], between the two evenings, (at twilight), in the wilderness of Sinai,
[according to everything] that had been commanded by YHWH to Moses, it was done by the children of Israel.

6 [But there were] [some people] who had become *tamei* (impure) [through touching a corpse] (*nefesh*) of a person,
and could not make the Passover offering on that day. [Therefore they approached] [and they] [came before Moses] and before Aaron, on that day.

7 [And this is what they said]—the people in question—to Moses, “We are *tamei*—unclean—[through the *nefesh*] (corpse) of a person.
[Why, though], [should we be excluded], that we may not offer a sacrifice to YHWH in its [proper time], [along with] *B'nei Yisrael*?”

8 Replying to them, [Moses said]: Stand by [and let me hear] what is commanded by YHWH for you.

9 Then spoke YHWH to Moses, saying:

10 [You must speak] to the children of Israel as follows:
“If a man—[any man]—should become unclean [by coming in contact with a corpse], [or indeed] he is on the road far away,
[if he be among you] or [if he be one] of your descendents, he can still keep the Passover to YHWH.

11 In this—the second month, on the four [and tenth day] [of that month], between the two evenings, (at twilight), [he may offer] it.
With *matzah* and *maror* (unleavened bread and bitter herbs) he will eat it.

12 [They must not leave] [any of it over] until morning. A bone [must not be broken] [from it]. By all the laws of Passover, they must prepare it.

13 [But if a man]—a ritually pure one—who on a journey [is not travelling], has failed to keep the Passover,
[he will be cut off]—the soul of that person—[from his people].
For indeed, [the sacrifice [to YHWH] [he has failed] to bring at [its set time]]. His sin he then shall bear—that man.

9:14 If there resides a person with you, an alien, [who would offer] the Passover to YHWH [with all] [the laws of the Passover] and with its regulations, thus [he must do it]: The law is one; [so it shall be] for you, [end aliyah] as well for the alien, as for the native.

15 On the day [of the setting up] of the tabernacle, covered by a cloud was the *mishkan*, the Tent of Testimony. [Then in the evening] [the cloud would be there] [over the *mishkan*], [like an appearance of fire], until morning.

16 Thus [it would be] always: the cloud [would cover it], [and an appearance of fire by night].

17 [Then according as] there lifted the cloud [up from] the tent, after this there travelled *B'nei Yisrael*, [and at the spot]—if it came to rest—the cloud, that is where they camped—*B'nei Yisrael*.

18 [By the word] [of YHWH] they would travel—*B'nei Yisrael*, and at the word of YHWH they would camp. [For all of the days] that [it would abide] [the cloud hovering over] [the *mishkan*], there they would camp.

19 [If for a lengthier time] [the cloud should remain] [over the *mishkan*]: for many days, [then would obey] [*B'nei Yisrael*] the charge of YHWH, and would not travel.

20 [But at such times] as [there would abide] [the cloud in one place] for days few in number, over the tabernacle: at the word of YHWH they would camp, and at the word of YHWH they would travel.

21 [And at such times] as [there did remain] the cloud from evening till morning, [but then it was lifted]—[the cloud rose back up] in the morning: [they would march on], whether [it be by day] or by night, when the cloud lifted, they would travel.

22 [Whether two days] or a month, [or a year of days], [however long] [the cloud stayed] [over the tabernacle] and abided there, there camped *B'nei Yisrael*—[they would not] set out. [When it lifted], they would travel.

23 At the word of YHWH they would camp, and at the word of YHWH they would march. The charge of YHWH [they kept indeed], at the word of YHWH, [by the hand of Moses].

10:1 And spoke YHWH to Moses, saying:

2 Make [for yourself] two trumpets of silver. [Of hammered work] [you shall make them]. [They shall be] for you to summon the assembly, [to signal the marching] of the camps.

3 [When they sound a *teki'ah* (short blast)] on them, [then shall meet] [with you] the entire assembly, [at the entrance] to the Tent of Meeting.

4 [And if but one blast] is sounded, [there shall meet] [with you] the chieftains, the heads of the divisions (“thousands”) of Israel.

10:5 [If you blow] a *teru'ah* (long blast), [there will march forward] the camps that are encamped [to the east].

6 [If you blow] [a long blast] [a second time], [then will set out] the camps that are encamped to the south.

A *teru'ah* will be sounded, [for them to move on].

7 [And when you will gather] the assembly, [you shall blow the trumpets] with no *teru'ah*.

8 The sons of Aaron—the *cohanim*—shall blow the trumpets.

[This shall] [be for you] a statute for the ages, [throughout your generations].

9 When you go into battle [in your land], [against any foe] who [should attack you], [sound a *teru'ah*] on your trumpets.

[You will then be brought to mind] before YHWH your God, and be delivered [from your enemies].

10 On the day [of your rejoicing] [on your appointed festivals] and on the heads of the months (*i.e. rosh chodesh*; new moons),

[make a *teki'ah*] [blast on your trumpets] over [your burnt offerings] and over your sacrifices of well-being.

[They shall be] [for you] a remembrance before your God. [end aliyah] I am YHWH your God.

11 [And it came to pass] [in year number two]—[the second year of the Exodus]—in the second month, on the twentieth of the month, there lifted the cloud from over the Tabernacle of Testimony.

12 [And so there marched forth] [*B'nei Yisrael*] [on their journeys] in the desert of Sinai, till there settled the cloud in the desert of Paran.

13 [They started out] from the first by the word of YHWH [at the hand of Moses].

14 [Leading the way]: the banner [of the camp] [of the sons of Judah]—[they went first] by their divisions.

[Over its forces] was Nachshon son of Aminadav. ← See the page showing the special melodies for "the Chiefs"

15 [Over the forces] of the tribe of the sons of Issachar was Nethanel son of Tzuar.

16 [Over the forces] of the tribe of the sons of Zebulun was Eliav son of Chelon.

17 Then dismantled was the *mishkan*. [There set out] [the sons of Gershon] and the sons of Merari, the bearers of the *mishkan*.

18 [Next there set out] [those under the banner] of the tribe of Reuben, by their divisions. [Over its forces] was Elitzur [son of Shedey-ur].

19 [Over the forces] of the tribe of the sons of Simeon was Shelumiel [son of Tzuri-shaddai].

20 [Over the forces] of the tribe [of the sons of Gad] was Elyassaf son of Deuel.

10:21 [Next there set out] the Kēhothites, the bearers of the *mikdash* (the sacred objects).
 Set up would be the *mishkan* [by the time they arrived].

22 [Then there set out] [those under the flag] of the camp of the sons of Ephraim, by their divisions.
 [Over its forces] was Elishama son of Amihud.

23 [Over the forces] of the tribe of the sons of Manasseh was Gamliel [son of Padah-tzur].

24 [Over the forces] of the tribe of the sons of Benjamin was Avidan son of Gid'oni.

25 [And there marched] [those under the flag] of the camp [of the sons of Dan], rear-guard of all the camps, by their forces.
 [Over their forces] was Achi'ezer son of Ami-shaddai.

26 [And over the forces] of the tribe of the sons of Asher was Pag'iel son of Akhran.

27 [And over the forces] of the tribe of the sons of Naftali was Achira' son of Einar.

28 [This was the order]—the marching-order of *B'nei Israel* by their divisions. [Thus did they march].

29 Then said Moses [speaking to Habab (or: Chovev)] [son of Re'uel]—he was the Midianite, father-in-law of Moses:
 "We are marching | —[we're on our way] to the place of which was spoken by YHWH: [saying 'This place] I will give to you.'
 Do come with us [that it be well] with you, since YHWH has promised good things for Israel."

30 He replied to Moses, "I will not go. [I would prefer to go] [to my own land]. To my kindred I will go."

31 [And Moses said], "I pray thee—do not [forsake us].
 [For after all] | you are [the one who does know] [where we should camp] in the wilderness. You have been for us as eyes!

32 It will be, if you go with us, [we will share with you] |[what good things] [that come our way]:
 whatever [will be bestowed] [by YHWH] upon us we will give to you."

33 They marched from the mountain of YHWH a journey [that took them] three days. The ark of the covenant of YHWH
 was marching [ahead of them], [on this journey] taking three days, as the ark sought out for the people [a place to rest].

34 [And the cloud] [of YHWH] [was above them] by day, [end aliyah] [as they marched] from the camp.

10:35 [And it was] when there went forth the ark, that Moses would say,
 “Arise | YHWH and scatter your enemies; make them flee—those who hate you—[from before you].”

36 [When the ark came to rest] he would say, “[Come back] YHWH; to the myriad divisions of Israel.”

11:1 [It happened] that the people took to complaining bitterly, in the ears of YHWH.
 [This was heard] by YHWH, [and there flared up] His anger. [There burned against them] a fire from YHWH, consuming at the edge of the camp.

2 [Then cried out the people] to Moses, [and pleaded] Moses with YHWH: and quenched was the fire.

3 [He called the spot]—giving a name to the place where this happened—*Tabh'erah* (Blaze),
 since there burned against them a fire from YHWH.

4 Now the rabble that was there [among them] [felt a craving]—[a strong desire],
 so that again [there began to weep] also *B'nei Yisrael*, saying this: “[Who will feed us] meat?

5 We remember: [we recall the fish] that we ate in Egypt for free. [There were] cucumbers and also watermelons, leeks and onions, and garlic.

6 [But as for right now] our spirits (*nefesh*) are dried up—there isn't a thing [except for] the *manna* before our eyes.”

7 [Now the *manna*] [was like seed of coriander] in form, [with an appearance] like the color of resin.

8 [Just by walking around], the people would gather it. [They would grind it] [on millstones], [or they would] [pound it] in a mortar,
 [then boil it] in a cauldron, and make it into cakes. It had a taste something like like creamy oil.

9 [When dew would descend]—[the dew would come down] on the camp at night, there would alight the *manna* [on top of it].

10 [But heard by Moses] [was the people's cry]: [they were weeping] [throughout their families], [each man] at the entrance of his tent,
 [arousing the wrath] of YHWH exceedingly, and in the eyes of Moses, it was evil.

11 [And spoke Moses] [to YHWH], [saying “Why] [have you dealt ill] [with your servant]? [Why indeed] have I not found favor in your eyes,
 [since you have placed] [the heavy load] of this whole people on me?

12 [Was it I] [who did conceive] all [of this people] here? [Was it I] [who gave them birth]? Will you say to me,
 ‘[Carry them] [in your lap]’, the way there carries a nurse [a suckling child]—[all the way] [to the land] that you swore to their fathers?

13 [From where] shall I get meat to give [to all the people] that are here, [when they cry out] to me saying, ‘Give us meat, [that we may eat]?’

14 [It is not possible] for me alone to carry [all the people] here. It is too heavy for me.

11:15 [If in this way] | you intend [to deal with me], [then kill me] I pray, altogether, if I have found favor in your eyes, [lest I see] my ill-fortune.”

16 Then said YHWH to Moses, “[Gather now for Me] a total [of seventy men] from the elders of Israel, of whom you know [them to be] elders of the people, and its officers. [You must] [bring them] to the Tent of Meeting. They shall stand there with you.

17 [I shall come down], and I [will speak with you] there. [Then I will withdraw] [some of the *ruach*] (spirit) that rests upon you, and grant it to them. [Then they will bear] [with you] the burden of the people, that it not be borne by you alone.”

18 And to the people you must say, “Purify [yourselves for the morrow], [and you shall eat] meat, [because of what you have done]: [you kept on weeping] in the hearing of YHWH, [when you said this]: ‘[Who will come] [to feed us] meat, since good it was for us in Egypt.’ [God will give]—YHWH [will give to you] meat, [and you will eat].

19 But not [one day]—[for just one day]—will you eat, not even [for two days]. [Indeed, not even] | for [five days], [not even] for [ten days], [not even] twenty days.

20 [But rather] | a full [month of days], [until it comes out] [of your nostrils], and it becomes for you something loathsome. [This is because] [you have spurned] YHWH Who is [in your midst], [and you wept] [before Him] by saying, “Why is it, we have come out of Egypt?””

21 [Then these words were spoken] by Moses: “[Six hundred] thousand [men on foot] [for this people], of whom I am in their midst. And yet, [You said this]: ‘Meat I will give [to them], [which they will eat] for a month of days.’

22 [Will there be sheep] [and cattle enough] to be slaughtered for them, to provide for them? If [all the fish] [that are in the sea] were gathered for them, would it suffice for them?”

23 Then said YHWH to Moses, “Will the hand of YHWH [be too short]? [Now you] [shall surely see] if it happens to you as I say, or not.”

24 And so, [Moses went out] to speak to the people, [and told them] the words of YHWH. [Then he called together] seventy men of the elders of the people, and had them stand around the Tent.

25 Then descended YHWH | [in a cloud], and spoke [to him]. [God then withdrew] [some of the *ruach*] that was upon Moses, [and placed it on] the seventy men—on the elders. [And it came about], [when there settled] [upon them] the *ruach*, they prophesied (*hitnabei*), but they did it no more.

11:26 There remained [two men] [who had stayed back in the camp]. The name of one [of those who stayed, was Eldad],
 [and the name] of the second man was Medad. [And there came to rest] [upon them] the *ruach*.
 [Although they] [were inscribed as elders], they did not go out [from the tent], and they prophesied in the camp.
 27 There ran [a young man] who told this to Moses, and said, “Eldad and Medad are prophesying in the camp.”
 28 [Then spoke up] Joshua [son of Nun], who was [an aide to Moses] from his youth, and he said, “My lord Moses, [restrain them]!”
 29 Replying to him, [Moses said]: Are you being jealous for me? Who could make it happen
 [that all the people] of YHWH would be prophets—[that there might be put] [by YHWH] [end aliyah] [the *ruach* of God] [upon them].”
 30 And gathered was Moses [back into the camp]—he himself, and the elders of Israel.
 31 [And a wind] (*ruach*) [that was set in motion] [coming [from YHWH], [swept up] [and blew over some quail] [from the sea].
 It left them lying over the camp, [as far as a journey] [of one day]*[on one side], *about 34 miles – Aryeh Kaplan
 [and as far as a journey] [of one day] [on the other side]—[all around] the camp: [about two cubits deep] on the face of the earth.
 32 [They rose up]—[the people were up and about] [all that day]—all day and all night, [and were out all day] [on [the following day].
 They gathered the quail. [Those who got the least] gathered an amount [of ten *homers*]*. *about 1000 lb. – Aryeh Kaplan
 [They laid them] out—[they spread them out] all around the camp.
 33 [And the meat] was still between their teeth—[not yet] [had it been chewed]—[when the wrath] of YHWH flared [against the people].
 [Struck down] by YHWH [was the people], with a plague (*makah*)—one quite severe.
 34 [They called the place]—giving a name to the place where this happened: *Kivroth HaTaavah* (“Graves of Desire”),
 since there they buried the people [who had been craving].
 35 [Then from Kivroth] *HaTaavah* there journeyed the people to Chatzeroth. And they remained in Chatzaroth.

12:1 Then spoke Miriam—[and with her*, Aaron]—against Moses, [speaking about] the woman who was a Cushite, whom he had taken:
A Cushite wife he had married. *Alter adds “with her” since the verb “spoke” (*tedaber*) is feminine singular

2 [And they said this]: “[Is it only] [just through Moses] that speaks YHWH? [Is it not] [also through us] [that God speaks]?”
[And this was heard] by YHWH.

3 Now the man Moses was humble indeed, [more than any] other person [that there is] on the face of the earth.

12:4 Then spoke YHWH suddenly, to Moses and to Aaron, and to Miriam: “Go out, the three of you, to the Tent of Meeting.”
[And there went out] [the three of them].

5 And descended YHWH in a pillar of cloud, and stood at the entrance to the tent, and called, “Aaron and Miriam!”
[And there went out] [the two of them].

6 [And God said], “[Take heed] to My words: [If there should be] among you a prophet—[one from YHWH],
[in a vision], to him [I would be known]; in a dream, [I would speak through him].

7 Not so, My servant Moses. [In all My house]—trusted is he.

8 [Indeed, mouth to mouth] [I speak with him]: [in plain sight], not in riddles. The likeness of YHWH he beholds.
[Why then] [did you not] fear to speak against My servant Moses?”

9 [Then flared up the anger] [of YHWH] [against them], [and God departed].

10 [And then the cloud] [moved off] from over the Tent, and there was Miriam, [stricken with *tsara'at*] (skin blanch), like snow.
[Then there turned] [Aaron to look] at Miriam, and he saw the *tsara'at*.

11 And said Aaron to Moses, “[I beseech you], my lord: pray [do not lay] [upon us] sin, although we were foolish, and indeed we have sinned.

12 Let her not be, [like one dead], [who—when he] comes out from the womb of his mother, [is eaten away] in half his flesh.”

13 [And cried out] Moses to YHWH, and said “[O God] (*El*), [this do I pray]: grant healing—I beseech Thee—to her.”

14 Then said YHWH to Moses, “[If her father] had actually spat [in her face], would she not be disgraced, for [seven days]?
[Let her be confined] [for seven] days outside the camp, and afterward [be gathered back].”

15 [And so confined] [was Miriam] outside the camp, for [seven days]. [And the people] did not travel [till they gathered Miriam] back.

16 After that, there journeyed the people from Chatzeroth, [end aliyah] [and they encamped] in the desert of Paran.

*Special two-part melody for “the Chief(tain)s”,
according to Jacobson, ‘Chanting the Hebrew Bible’
(dot-underline = first part of melody; dash-underline = second part of melody)*

The Journeys and the Chiefs

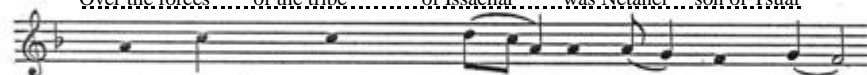
The festive melody used for the “Song of the Sea” is also used to add a majestic tone to the verses that recount the Israelites’ journey in Sinai, as well as the verses that proclaim the names of the tribal chiefs. The custom is to read these verses in pairs.

The Chiefs (Num. 10:15-27) (CD track 70)



15. v[•]-al - ts[•] - VA mat - TÉ b[•] - NÉ yis - sa - KHAR n[•]-tan- 'ÉL ben-tsu - 'AR

Over the forces.....of the tribe.....of Issachar.....was Netanel....son of Tsuar



16. v[•]-al - ts[•] - VA mat-TÉ b[•]-NÉ z[•]-vu- LUN 'e-lí - 'AV ben - hé - LÓN

Over the forces.....of the tribe.....of Zebulun.....was Eliav.....son of Chelon

וְעַל-צָבָא מִטָּה בְּנֵי יִשָּׁשְׁכָר נְתַנֵּאל בֶּן-צִוְיָדָר: 15

וְעַל-צָבָא מִטָּה בְּנֵי זְבֻלֹן אֱלִיָּאב בֶּן-חֵלֹן: 16

Verses 17-18 are cantillated using the normal *te'amim*.

Verses 19-20 are chanted as a pair using the festive melody, as above.

Verses 21-22 are cantillated using the normal *te'amim*.

Verses 23-24 are chanted as a pair using the festive melody.

Verse 25 is cantillated using the normal *te'amim*.

Verses 26-27 are chanted as a pair using the festive melody.

Some readers will chant the second half (the words after the *etnahta*) of verses 10:14, 18, 22, and 25 to the melody of phrase two. In any case, the first half (the words up to the *etnahta*) of each of those verses is cantillated using the normal *te'amim*.

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate the following pairs of tropes by “wrapping them around” the phrase which will have the combined melody:

mercha/tipcha	kadma/geresh (<i>or</i> : azla, etc.)	mercha siluk
Renew our days	She weeps bitterly	a fire-offering to God

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalsholet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (notably cantor Moshe Haschel in “Navigating the Bible II”) this is given a very distinctive melody—for which purpose extra syllables fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)